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ADDRESS,
THE BRETHREN PUB. HOUSE,
ASHLAND, Ashland Co., OHIO.

ASHLAND, O., DEC 15., 1886.

The Investigator.

In another part of the paper will be found the Prospectus of a new venture which we have decided to call *The Investigator*. Taking all things in consideration we look upon it as a necessity. It has been and always shall be our object and pleasure to meet the wants of our people. We at once concede the claim that we ought to have a medium wherein brethren can express their views upon doctrinal questions, and engage in honorable discussion; but to use the EVANGELIST for that purpose, renders it objectionable to many good brethren and sisters as a church paper and family periodical. By this arrangement we can keep from the EVANGELIST the controversy which was so objectionable, and yet furnish to our brethren a medium for the interchange of thought upon questions of interest arising in the experiences of the Christian life, and in the investigation of religious subjects. We are opposed to crushing out honest investigation; it is a relic of the dark ages, and will not suit this age of progress and liberty of thought. Truth cannot suffer from investigation, and truth is what we want.

As brother Mason expects to discontinue the *Home Pulpit*, he has consented to take the new enterprise in hand and do the editorial work upon it.

Read the prospectus in another column and send in your subscription with your subscription to the EVANGELIST.

Without Breaking a Bruised Reed.

In the opposition of wrong, many desire to act from a feeling of conquering by force. The opposition against some forms of evil, should assume this character, but it should be done by the means of civil law and government. As an institution for the promulgation of truth and the advancement of morals, the church of Christ is not to act through spiritual force. One of the peculiarities of Christ's work while on earth was that he should shew forth judgment unto victory without exerting pyhsical prowess equal to that which would be sufficient to break a bruised reed or to extinguish smoking flax.

Reeds were used during his life on the earth, as a support in walking, and was a hollow weed, shall we call it? and when it was bruised, very little force would break it. Also in those days, flax was laid in a vessel of fatty substance or oil, and the other end allowed to hang over the vessel and was lighted for the purpose of making light. A very little effort would extinguish it when the oil was about used up and the flax commenced to smoke. In comparison, Christ did not exert a physical opposing force equal to what would be required to extinguish the smoking flax in accomplishing his great work.

There is a great lesson taught in this for all who have the cause of our Master dear. It is not by might or power that the victory is to be won, but by the Spirit of God. There is no use for the combative element in man's nature further than to give him courage to vindicate the truth. Its exercise in enforcing dogmas and men's opinions is an abuse that God will punish. No man is held responsible by God for the conduct of others any further than to teach them the truth, and therefore God does not ask him to enforce any thing upon any other except by the power of truth. That is what Christ has done. He used no power which the sword represents to establish his doctrine, and when he was about to pass into the hands of death, he rebuked his disciple who smote the ear of another man, and healed the wound inflicted. This is a striking example against the use of any kind of physical force to preserve the integrity of the church.

Our Church Charter.

Bro. P. J. Brown has raised a momentous question on the subject of the Church Charter. It would be interesting to know exactly how that matter rests.

There are several questions connected with this subject that need to be answered, and answered intelligently.

Can there be articles of incorporation to include all the churches of the United States, or must each church be incorporated in its own State? If there is one general Charter, then are individual churches in no way amenable to the State Governments as a part of a body incorporate?

If there is a general corporation, it follows that there must be a constitution and by-laws to govern its proceedings as well as a corps of legally authorized officers. But brother Brown has shown, there must be another convention before an organization as such a body can be completed. So far there is only a foundation for an incorporated church, with nothing on it.

Of course individual churches can take out articles of incorporation under the government of the states in which they are located, but that can have nothing to do with the supposed or real organization considered in these views.

We ear heartily in accord with brother Brown's conclusions as to the matter of holding a convention. One should be held next September or October at the farthest.

Co-operation.

Co-operation is the principle that should prevail in church work everywhere. Where there is a united effort put forth to reach an end, the progress made will be much greater than is possible if one party is for one thing and another for something else. Even God and Christ co-operated in the grand work of salvation. Christ did not exercise his own will in any thing. His declaration was, "I come to do thy will, O God." So far as his work on earth was concerned, Christ had no will, of his own to execute. He was totally resigned to the Father's will, and whatever that will had decided that he should do, he done without a complaint. In his great prayer, he resigns himself to the will of God. "Thy will be done." He does not assnme the right to dictate in the smallest thing, although his Father is loving and merciful. He condescends to do the lowest service and never raises a question of propriety. This is a co-operation, thorough, complete and mighty.

More of this is needed in the church today. There is not enough of "Thy will be done," and there is too much of let my will be done. If a way is decided upon that is different from your way, then do not become an opposer, but do all you can to make a proposed work a success. Do not suppose that because God and Christ are the Authors and Finishers of the plan of salvation that you will have no honor if you support and work in harmony with that plan; so if you assist in doing a good work you shall share in the honor even though the plan was not yours.

We need more co-operation in revival work; more in mission work; more in the educational work; more in our common service.

Our Love Feast.

Monday evening, the 13th, the Ashland City church held a love feast in the Boarding Hall. Bro. Shively, the accommodating Steward of the Hall, made the church very welcome, and a pleasant service was held. There were many ideas there presented to the mind which might be used as a text to write long articles. One conspicuous one was that around the table were seated several young ministers who are preparing themselves to be able workmen in the Lord's field, workmen who needeth not to be ashamed, rightly dividing the word of truth. In a short time after this, if the good Lord spares them, they will go out to preach the Word of Life to perishing souls, and unfold the banner of pure gospel doctrine to the breezes of human thought and investigation.

Another theme that is pleasant to repeat is that we have had a good time together in the Lord's work. It was not one who has done the work, that was accomplished but the church, and this made our feast together the more enjoyable.

Will the brethren everywhere pray that the Brethren Church at Ashland may stand as an enduring monument in support of the holy institutions of the Primitive and Apostolic church, and against the introduction of heresy, and that its light and influence may grow stronger until it shall be the home of many pilgrims seeking the abiding city where eternal glories dwell.

EDITORIAL ITEMS.

Bro. R. F. Mallott held a few meetings at Dallas Center, Iowa, and two came out. He expects to come East the last of the month.

Bro. John Dubbs writes since the late meeting at Milford, Ind., as follows:

We now have a membership of about 150 good and faithful members. We organized a Sabbath school two weeks ago, with 98 pupils. y all appearance we will have a very interesting school. Bro. Skelly is our Superintendent. We should ever remember to give God the praise for our great success. Only a few years ago, there seemed to be a dark cloud overshadowing our few Progressive members at this place, and it was said by some that we were too weak to build up a church at Milford. Are you now willing to confess your error? We should remember that God's strong arm is able to lead his people to a better end. We are ever ready to confess our weakness, but if we put our trust in Him who doeth all things well, there is none to hinder our progress in life. Let us all be faithful workers for Christ, and when our work is well done, he will lead us to a peaceful place of rest.

Bro. P. J. Brown's lecture in the interest of the Ohio Home Mission is proving a success.

There is an excellent opportunity for brethren now to publish well-written articles on Christian experiences.

We believe *The Investigator* and the EVANGELIST will supply every want of the church in the line of periodical literature, except Sunday school supplies, and the cost will be no more for the two than what is usually paid for one church paper.

A brother at Sheldon, Iowa, sent us a long article lately and told us many things and we are unable to find out what his name is.

Bro. Guilford Leslie says brother Bashor's meetings have created the greatest religious interest ever known in Napannee, Ind. Seven had come out when he wrote.

Bro. Daniel Miller writes that Bro. Swihart commenced a meeting at Sidney, Ind., Dec., 6th, to be continued some time. We will hear from him again after the meeting closes.

The meeting here at Ashland has greatly interfered with the work on the Annual. But we expect to have it out and mailed to all patrons by the first of the year. Agents who are working for the EVANGELIST can send in the names of subscribers and the Annual will be mailed direct.

Our agents are authorized to take subscriptions for THE INVESTIGATOR and send them in whenever they find persons who desire to take it. The publication will be the same in style that the Home Pulpit was.

Two more issues will complete this volume. Brethren shall we have an increased list for 1887?

The Ohio Home Mission Fund is increasing some, but Bro. Isaac Kilhefner says but few of the solicitors appointed have responded yet, either to say whether they will work or not.

Bro. C. E. Deffenbaugh, of Glenford, O., visited the College people over last Lord's day. He united with the church since he left here last spring, and has been called to the ministry. He says the College looks home-like still.

It apprears in one of the articles of correspondence this week that Bro. H. R. Holsinger has become pastor of Brethren church at South Bend, Ind. Their new house will be dedicated next Lord's Day, and a revival conducted by Bro. Bashor will follow. May a good work be done in the name of the Lord.

Mr. George Moherman, an account of whose terrible death is published on another page, was the son of brother Moherman who took a very active interest in building Ashland College, and was one of its chief supports until there were changes made in the plan of operating it. They are a family with strong affection and the loss of their brother and son who was an embodiment of the purest social attainments and kindest ways, with an unstained character and reputation, has touched deeply the ties of domestic friendship and parental affection. Death knows no mercy.

Dayton, Ohio.

The Dayton City church held its first social at the residence of the writer, 164, McClure street, Thursday evening, December 9th. It was a grand success, socially, financially and spiritually. All seemed to enjoy the occasion. We are filled with comfort and exceeding joyful in all our tribulation: for when we were between the jaws of malice and revenge, our flesh had no rest, but we were troubled on every side, without were fightings, within were fears. Nevertheless God, that comforteth those that are cast down, comforted us by the coutinuance of an uncalled-for law suit brought against us by our Old Order and German Baptist brethren. By the grace of God six months more are allowed for reconciliation. "When we call for justice, shall we be answered by the lash?" Our cause is just. The Lord defend us and help us to live faithful until death.

SAMUEL KIEHL.

Dec., 10th, 1886.

Dedication of the South Bend Church.

The Brethren church at South Bend will be dedicated Dec. 19th at 10:30. Bro. S. H. Bashor will preach the dedicatory sermon, and also hold a series of meetings for two or three weeks following. We also expect Bro. H. R. Holsinger, our pastor with us during the meetings. We extend a broad invitation to all who can be with us and aid in the good work.

J. C. EWING.

Milford, Ind.

It may be that our friend Kline may think that no good can come out of Nazareth, but if he could have witnessed the kind feeling exhibited toward the Rev. Bashor on his bidding adieu to this section he would conclude that the beast that the good people of this section worshiped was not the beast that defiles. The Rev. Bashor closed his meeting at Napannee on Friday eve., and his efforts there, as well as at this place, have been crowned with success, as many have been led to see the error of their ways and in humble submission bow before a throne of grace and plead for mercy. In closing his labors with us he will leave with the happy reflection, that through his influence the footsteps of nearly fifty wandering pilgrims have been led to forsake the forbidden paths of sin and to look forward with pleasing anticipation to Him who forms a beacon light to guide and protect them as they journey on toward the Sundown of life. While our Rev. has been instrumental in the salvation of many, he has sown the seed of brotherly love and friendship and made for himself a reputation in our community that will grow brighter and brighter by the friction of time.

H.

The Drunkard's Wife.

MR. E. V. WILSON.

In a hospital ward a woman lay,
Painfully gasping her life away;
So bruised and beaten you scarce could trace
Womanhood's semblance in form or face,
Yet the hair that over the pillow rolled
In a tangled mass, was like threads of gold
And never a sculptor in any land
Moulde a daindtier foot or hand.
Said one who ministered to her need:
"None but a coward could do this deed:
And what bitter hate must have nerved the arm
That a helpless creature like this could harm.'
Then the dim eyes, hazy with death's eclipse
Slowly unlocked, and the swollen lips
Murmured faintly: "He loves me well—
My husband—'twas drink—be sure you tell,
When he comes to himself—that I forgive;
Poor fellow—for him—I would like to live."
A shudder, a moan, as the words were said
And a drunkard's wife on the couch lay dead
Oh, fathers, who hold your daughters dear,
Somebody's daughter is lying here.
Oh, brothers of sisters, come and see
What the fate of your precious ones may be;
Oh, man! however you love your home,
Be it palace or cottage 'neath heaven's blue dome,
This demon of drink can enter in,
For law strikes hands and bargains with sin.
You have legalized crime, you have the gold,
Now hand them over, the sons you sold—
Keep pushing them forward. Drink, boys, drink!
You fathers are paid for your souls, they think.
And in the great mart where mammon strives,
Cheapest of all things are human lives.

—INTER OCEAN.